



GAY AUSTIN is the monthly publication of Gay Community Services of Austin. The paper does not, or usually does not, make money. All work done on it is volunteer. Efforts are made to include a community-wide perspective in the paper. If sometimes the effort fails, next month always looms ahead, and the paper can be improved--especially with reader donations with regard to short stories, articles, satire, and poetry.

GAY AUSTIN is our newspaper. We hope that all of us within the gay community or on its fringes contribute with printable material of general, theoretical, or entertainment interest.

Contributors to this month's issue were:

Dan Puckett
"Ana," the Argentinian lesbian
WF
JB
Carl, the poet
A world-famous astrologer
Other personages, dead and alive

Contributions may be mailed or sent to the Gay Community Services in the University "Y," Room 7, 2330 Guadalupe. Or they may be mailed to:

THE EDITOR
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Punk



The Ramones

Being gang-raped in a prison cell. . . caught in the middle of Watts as it burns. . . pummelled by a hurricane. . . stomped by a New York City street gang . . . the Ramones were playing at the Armadillo.

Bastille Day, 1977, and the place was only three-quarters full. The crowd was made up partially of dedicated punk-rockers, but mostly of old-line rock fans. We stood on our feet throughout the Ramones set--they sat.

The Ramones (in case you haven't heard) play LOUD, HARD, AND FAST. Ever since their debut album, Ramones, came out last year, they've been up-setting/exciting rockers all over the world. And they did it all over again, this time in Austin.

Could the place which gave birth to "progressive" country and adored Bruce Springsteen accept the New York punk gospel?

Apparently not. The Ramones played two short sets, and an encore, and we left the hall feeling beaten and mugged. We loved it; most the rest of the crowd didn't.

The sound mix buried the vocals during the first set, so that only the punk-fans had any idea as to the content of the songs. Hell, they even repeated four songs (the new single, "Sheena Is a Punk Rocker," "California Sun," "Blitzkrieg Bop" and "Pinhead"), and most of the stoned-out hippies didn't notice.

The music, with its high amplification and minimal variation, does not seduce--

it rapes. None of the songs run more than three minutes; most last about two; but several are performed in a row, without any break. The sonic rape goes on without pause. The lyrics are about sex, dope, ultra-violence, sex, and death. The group's pose accents the menace of the songs--Joey, the singer, with his fish-like deadpan stare, wrapped around his microphone like a leather-jacketed praying mantis; Dee Dee, the bassist, looking like an escapee from juvenile detention, counting down songs like a drill sergeant; Johnny the guitarist, apparently in the initial stage of psychotic rage, stalking to the edge of the stage; Tommy the drummer, bashing away at a primitive kit, oblivious to the fucking audience.

- Look at the song titles:
- GIMME GIMME SHOCK TREATMENT
 - NOW I WANNA SNIFF SOME GLUE
 - YOU'RE GONNA KILL THAT GIRL
 - BEAT ON THE BRAT
 - CHAIN SAW
 - 53rd & 3rd

The last is about a psycho hustler who uses a razor blade on his client--not exactly what you hear on KNOW or those other crummy rock stations.

We stumbled out the Armadillo feeling assaulted. Talking to people after the concert, every-

one agreed as to the one-word description--"assault." Yeah, ASSAULT. That's the key, the essence of late-seventies punk-rock: violence, aggression, and sex. Punk is only one facet of the New Wave in rock music, which is currently sweeping Great Britain and New York, but it's the violent part, the sensational part, the part you read about in Time and Newsweek.

It's obvious that the "Establishment"--including the rock critics of Rolling Stone and the Austin American-Statesman--don't understand the new music. It has its own esthetic and its own objectives--it is music as catharsis. It takes the anger and alienation of life today, distills it into music, and allays it, even if only temporarily.

The Ramones (and New Wave groups generally) are attracting a large gay audience. Some bands got their start in gay S&M bars. The music articulates the rage and frustration of out-groups generally, whether they're gays or unemployed toughs, and screws it.

The Ramones are often compared with the Beatles, a group which catalyzed a new way of approaching popular music. Only time will tell whether they are a passing phase or a permanent feature defacing/making our new landscape. But surely their fans in Australia will remember them: after having told they were to be banned, the Ramones stripped naked on the stage and assaulted their audience with their beating selves. The audience, needless to say, loved them.

GENE SAXON: THE MAN BEHIND AUSTIN BATHS

Austin's Club Baths is doing quite well, says Gene Saxon, baths manager and part owner.

What prompted Gene to open a Club Baths in Austin?

"I did it for selfish reasons, actually," he answers. One notes the trace of humor in his eyes. "I fell in love with Don, my lover, and then fell in love with this city when I came to visit him. Austin is so beautiful and exciting! There's so much to do here."

The tall, courteous baths manager came originally from New York. He operated a Club Baths in Phoenix and Houston before opening the Austin location. Gene told me that bar patrons in Phoenix told him a Club Baths would never go over in that city--because the state is overwhelmingly Mormon. . . not enough customers would patronize the baths to keep the place in business. Besides, so the reasoning went, Arizona never had a gay baths and certainly the state would never allow the Club Baths to last. . .

Little did they know. The baths did fine in Phoenix and then a Club Baths was opened in Tuscon, as well.

ON TO AUSTIN. . .

Austin's Club Baths opened in January, 1977, after Gene had moved here in October, 1976. In July the baths doubled their floorspace and added an outdoor patio for nude sunbathing.

People with membership cards come from such places as Boston, Chicago, New York, Washington. . . you name it. So the people you meet are not all "sisters" from hometown. New faces add a certain charm and allure at Austin's baths.

MISCONCEPTIONS

Gene points out that a gay bath is not what some people fear it to be: namely, a place where persons molest you the moment you step inside the door. Sexual molestation is purely a personal-interpersonal prerogative, and no one has yet to rip off clothes and wallets.

Gene characterizes the baths as a social setting where people can carry on conversation even if they are shy. Where people have actually encountered their future lovers in a mutually satisfying embrace.

No matter what your body build, whether tall, short, skinny, muscular, whatever. . . , there will be at least one person, even a roomfull of persons who are into your person.

COMMUNITY SERVICE

Gene sees the baths as a service to the community. It sponsors a free VD health check from 8 to 10 pm. each third Friday of the month. You need not pay an entrance fee to enjoy this necessary service. Fun and health should, Gene feels, be mutual concerns of gay people in Austin.





A New Game

One Saturday morning it was raining hard.

"We cannot play in the garden," said Boy Red.

"We must play in the house today," said Boy White.

"I know a new game," said Boy Red.

68

1927

THE NEW

apt



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THE GAY BLADE

By J.T.C.



THE GAY REVOLUTION IS UNDERWAY!

TO MOST PEOPLE, IT'S A BIG JOKE... BUT IS IT, REALLY?

*THE GREEK LETTER LAMBDA, THE GAY MILITANTS SAY, SYMBOLIZES UNITY IN THE FACE OF OPPRESSION.



I CANNOT CHANGE-AND I DON'T WANT TO!

"FOR THIS CAUSE GOD GAVE THEM UP UNTO VILE AFFECTIONS; FOR EVEN THEIR WOMEN DID EXCHANGE THE NATURAL USE FOR THAT WHICH IS AGAINST NATURE;"

Romans 1:26; Scofield
STUDY ROMANS 1:20-32



OUT OF SATAN'S SHADOWY WORLD OF HOMOSEXUALITY, IN A DISPLAY OF DEFIANCE AGAINST SOCIETY, THEY COME FORTH — THOSE WHO SUFFER THE AGONY OF REJECTION, THE DESPAIR OF UNSATISFIED LONGING — DESIRING — ENDLESS LUSTING AND REMORSE CRYING THAT GAY IS GOOD — THEIR TRAGIC LIVES PROVE THAT THERE ISN'T ANYTHING GAY ABOUT BEING GAY.

SOME EXPERTS SAY HOMOSEXUALITY IS A DISEASE, OTHERS BLAME FAMILY PROBLEMS OR HORMONE LEVELS.

I THINK I'D BETTER GO!

YOU MUST UNDERSTAND THAT I'M SICK- AND YOU SHOULD HAVE COMPASSION ON ME!

IT'S LIKE A DEMONIC POWER THAT CONTROLS THEM — ONLY CHRIST CAN OVERCOME IT; IF THEY'LL RECEIVE HIM AS PERSONAL SAVIOR.

THEIR POWER STRUCTURE IS WIDESPREAD — THEY OCCUPY ALL KINDS OF JOBS.

THEIR IDENTITY FOR THE MOST PART IS CAREFULLY HIDDEN.

*SOME HAVE BEEN REPORTED TO BE VERY ACTIVE IN WOMEN'S LIB ORGANIZATIONS AND EVEN HINTED TO BE IN HIGH GOVERNMENT POSITIONS.

*LIFE, Dec. 31, 1971

*THERE IS AN ESTIMATED NUMBER OF U.S. HOMOSEXUALS THAT RANGES FROM 2 TO 20 MILLION.



HAS SUCH A CONDITION EVER EXISTED BEFORE? — LET'S SEE —>

*LIFE, Dec. 31, 1971

THE BIBLE IS CLEAR IN REVEALING GOD'S FEELING TOWARDS HOMOSEXUALITY... LET'S LOOK AT THE CITY OF SODOM... (FROM WHENCE COMES THE WORD, "SODOMY.")



GOD TOLD ABRAHAM THAT HE WAS GOING TO DESTROY SODOM BECAUSE OF ITS GREAT WICKEDNESS. ABRAHAM'S NEPHEW, LOT, LIVED IN SODOM AND HE BEGGED FOR LOT'S SAFETY BEFORE GOD'S JUDGMENT FELL.

GOD'S WARNING TO HOMOSEXUALS...

YOU SHALL NOT LIE WITH A MAN AS WITH A WOMAN; IT IS AN ABOMINATION. Lev. 18:22 Amp. Ver.

"... DO NOT BE DECEIVED (MISLED); NEITHER THE IMPURE AND IMMORAL, NOR IDOLATERS, NOR ADULTERERS, NOR THOSE WHO PARTICIPATE IN HOMOSEXUALITY, ... WILL INHERIT OR HAVE ANY SHARE IN THE KINGDOM OF GOD."

1 Cor. 6:9 & 10 Amp. Ver.

Allandale Baptist Church was kind enough to distribute this leaflet last year on the Drag. Since we don't know anything about ourselves, we have to ask others. Now we know that our "power structure" has infiltrated the social structure. Probably real soon, another leaflet-booklet will come out exposing the intimate links between homosexuals and Communists. America beware! All true patriots unite! The homo-commies are doing us all in!

★ **ASTROLOGY GUIDE** ★
★ **SEPTEMBER** ★

GENERAL COMMENT: Astrology, you remember, is scientific. It charts your future. If your experiences should diverge from what the guide says, then either you are mistaken or you did not interpret the event--or the guide--correctly. Remembering this, you will find the guide an infallible guide to your future. Any questions may be addressed to the stars.

VIRGO (August 24-September 23): This is your month, so live it up. Prospects are bright; so is the sunlight. If you have a hearing problem, consult your doctor. Watch out for quacks and charlatans. Business associates may deal you lots of harm. Money will come and go, especially around the middle of the month. Sexual thoughts occupy your mind much of the time--meanwhile, watch out for cars. Have a good month!

LIBRA (September 24-October 23): Moon rises, then falls, then rises again into Neptune. Good chance for exclusive engagements in show biz and renting apartments. But not so good in love, sex, and food--little nuts and chicken bones. An upset stomach about the middle of the month should prove to be unsettling. So eschew too much alcohol--it makes you vulnerable. A possible affair with the opposite sex is in the offering. Tragedy, in the form of an unknown animal, strikes at the month's end.

SCORPIO (October 24-November 22): Sex is your thing this month. Probable recourse to intercourse the only real solution. Your tastes in music will change. Likewise in food--particularly ice cream. Love comes and then it goes.

SAGITTARIUS (November 23-December 22): Bar-going will provide only some of your needs. Meditation is good. So is a muscle relaxant. For September shall be a very, very busy time for you. Letters, engagements. No disturbing actualities in sight; just the obvious. Your energy will slacken before 11:32am, September 12, and after 6:54pm, September 23. It will pick up again after 2:28am, September 29. Watch out for entanglements. Be wary of strangers and unmarked packages---they may be addressed to the wrong person. Tree limbs are an affront to your dignity.

CAPRICORN: (December 23-January 19): Mist will surround you the whole month. Others will notice your fogginess. So will you when certain intimates make telling comments.

AQUARIUS (January 20-February 19): You will notice changes in your body. Lumps forming in odd places--don't worry, it may or may not be cancer. Subliminal voices speak to you. You answer. Venus leaps into Moon's lap: a stranger may, before your very eyes, turn into a lover. Speak softly to her or him until September 21. Then lay it all out.

PISCES (February 20-March 20): The moon rises in the second quatrain, and then it declines. Ladders are particularly risky features of your daily life. Business goes on as usual. Windfall profits. Unexplained losses. Diminutions. Occasional ecstasy. Impotence rises with shifting cosmic winds. Same-sex happiness ensues. Something will happen at 10:46pm, September 11, which you can't quite explain. The answer will come later in the form of a piece of paper with pencilled writing on it stuck in the limb of the sublimest tree.

ARIES (March 21-April 20): This month you're like the air--flighty, shifting. But ever-present. Remember that the next time you doubt your existence. Time flows for you like a commode. A "little bird" shall warn you of intervening events. Bedtime means babytime. Love enters the window like a burning match.

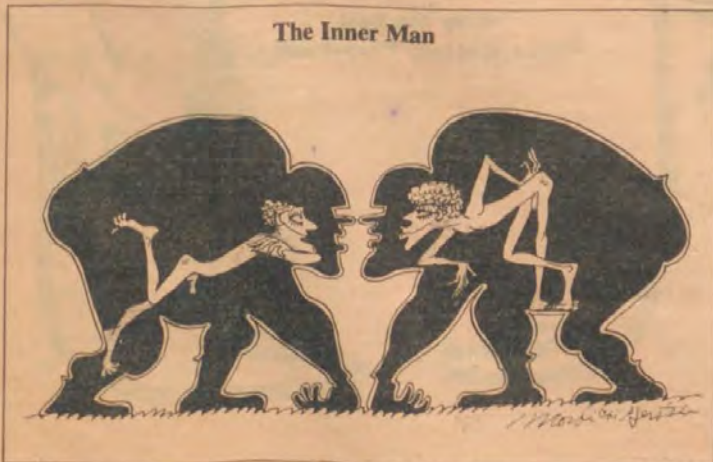
TAURUS (April 21-May 20): A superstar will occupy much of your thoughts. If you're a man, Peter Frampton. If you're a woman, more than one superstar will occupy your thoughts. Remembering names is wise. An unfortunate slip-up might cost you an affair. Landmarks to visit: Niagara Falls, Bunker Hill. A birthday candle might ignite a fire. A black cat might cross your path. A picture of two rhinos copulating might begin a landslide ending in a tossed election.

GEMINI (May 21-June 21): The features of your face will slowly dissolve behind the staircase. Emerging, a new person occupied with interpretation. Explicating Denise Levertov's poetry will be exasperating. On the other hand, explicating the new features of your face will be no problem. Cite exigencies when defending fairyland to a small child. Wonders never ceasing. Famous personalities: Tennessee Ernie Ford, Elvis Presley.

CANCER (June 22-July 23): The important word this month is "Box." Tight corners create special situations. An apparition from the past appears; you flee, but don't worry: it will happen again, but in the image of a seductor. Freckles vanish with makeup. A new sound shall echo. Hamburgers take on significance. And in all this the wind shall carry you aloft, clouding your vision. A cup of water shines in sunlight; it prefigures the dawn. Think of practical things, like pots and pans. But not knives.

LEO: (July 24-August 23): If you're into sex, this is the month for you. A personage holds the key. A confidante enters through the back door. Marijuana becomes Necessity. Inner visions explode in clouds of smoke. Business hits the upbeat; watch out for radiation. Sickness strikes the stalk, but leaves and seeds become instruments of good will. Have fun all you can. Tragedy strikes in the form of nothingness. You reply with a flick of the whip. A camera records your every move in bed. You replay it with joy. Throbbing stars enter into holy union with a virgin. Crab Nebula pulsates for you. A verse, located by chance, you find in the most unlikely of places. You take it by heart and find you have a heart.

The Inner Man



THE COORS

When I was a little boy my mommy and daddy admonished me not to drink beer. It was horrible stuff. And people who drank it became alcoholics and did all sorts of evil things. "See?" they said. "Watch Channel 12 every night on the 10:00 News." And the news showed those things that happened to people who drank beer in San Antonio. Quarrels. Shootings. Automobile accidents. Blood, lots of blood.

All that time I was a good little goy boy. I'm still a goy, but I became more than a boy. I became an adolescent.

Even as a teenager my heart was a boy. But at the same time I saw how much fun evil teenagers had---drinking beer, riding their beatup cars to that Seven-Eleven on Culebra Road that sold illegal beverages to them. But since I was such a good boy, none of my friends went to that ice station. So I was stuck.

I began smoking my father's Little Cigars and graduated to cigarettes. Meanwhile I popped my mother's diet pills and began staring in space at school and saying, "Wow. . . woow, Wow Man. . ." until the right people noticed me freaking out and I bought weed from them and they invited me to a wild party. Needless to say, these were not the people who submitted poems to Each Has Spoken high school creative magazine. My chance at last to get drunk.

The party wasn't so much, but everybody drank Budweiser and so did I and I ended up throwing up and had a terrible hangover the next day. My mo-



ther asked me why I looked so pale (as if she didn't suspect!). So did my father, but not in such worried tones. I told them I stayed up practicing the piano at a friend's house.

Though that night I had tasted freedom, nevertheless I hated Budweiser because it tasted like beer and beer made me puke.

So I switched to Schlitz. I stopped throwing up, but it still tasted like beer. I was stuck between that and Strawberry Hill. Until. . .

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CRJEMA

Until that DeMolay Conclave in Waco. All our mommies and daddies safely tucked in bed at home. And all us red-blooded goy boys dying to suffer hangovers, stone drunk (we dared not smoke anything but cigarettes) on Schlitz, Bud, and Thunderbird Wine. But then opportunity came through the tempting offer of a good-looking guy who, like most of us DeMolays, later turned out gay. He had in his possession a locker-full of Coors.

"Don't tell anybody," he said. I promised I wouldn't. "You like Coors?" he said. I had finished my third Rum and Coke.

"What's that?"
"It's beer, dummy! But you can't get it in Texas."
"But why?"
"Don't ask silly questions. Taste this!"

I thought, "Wow man! If its illegal it has to be pretty good stuff." He flipped the top and gave me the beer.

I tasted. I meditated. "It reminds me of apple juice!" I cried. He went back to his Playboy exposing men's latest bikini bottoms.

At last! I was unstuck! A beer that tasted like something else! So when Coors made its way into Texas, I bought. And I bought (though I still preferred dope). Because it tasted like . . . well. . . it just didn't taste like beer. I was hooked for life, until I found out.

II

In the End was the Word,
and the Word was. . .

III

Very simply: Don't Buy Coors. You won't find the Words inscribed on stone tablets in some mountain somewhere. You'll find it in This Week in Texas--the "other"--or rather, soon to be "other" area gay mag.

A Dallas gay organization, DAIR, has pledged itself to a boycott against Coors--more particularly, Adolph Coors, the ultra-conservative beer magnate. Allegations have floated around for sometime. These are:

- 1) Adolph Coors discriminates against minority groups, including gays.
- 2) The company infringes on constitutional rights to form a union, to think differently, to be free from search and seizure;
- 3) Adolph Coors gave \$50,000 to Anita Bryant's SAVE OUR CHILDREN campaign.

Next month's issue of Gay Austin will explore the Coors philosophy regarding civil rights. As well as certain financial dealings Adolph has been involved in.

Nevertheless it is easy to pronounce a boycott than to ac-

hieve results. Go to just about any bar in Texas or any other state west of the Mississippi. Shop at Safeway, Piggly Wiggly, any ice station and ask for Coors. You'll get it. That beer has to be the hottest-selling mug on the market. Will gays unilaterally support the boycott? Will they march into some gay bar and say, "Anything but Coors"? We'll see. The pessimists, who often are right, say a boycott won't work.

We also shall publish an interview with Bunch who owns The New Apartment and Austin Country. He'll offer the business point of view, and will tell us why, among other things than taste, Coors successfully laps up the market. He'll offer sound reasons why the boycott will or will not be a success.

So . . . read the next issue. Just in case you're a pessimist, we'll reveal this: there was a boycott that worked. Against all odds, it succeeded and forced another multi-million dollar alcohol industry to change its practices. How and Why will be answered in the next issue of Gay Austin.





FUN IN THE SUN



Club Austin

\$2 LOCKERS 8 AM THRU 4 PM



Club Dallas

\$3 LOCKERS 10 AM THRU 2 PM

Club Houston

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FROM ARGENTINA A LESBIAN

Ana is not her real name. She overstayed her visa to the United States. As such, she could be deported. In two weeks she moves to Madison, Wisconsin, where she hopes to start a new life. Or if not to remain in the United States permanently, at least to see and experience this new reality before returning.

INT: Ana, how did you come to the United States in the first place?

ANA: I came with my friend whose brother goes to school in Houston.

INT: Where do you come from?

ANA: Argentina.

INT: Why are you remaining here?

ANA: I recognized the fact that I am a lesbian for several years. I attend a university in Buenos Aires, and I simply have not returned. My professors are worried that I am not coming back. I wrote a letter to one of them, and I told him that I wanted to experience the reality I see, to analyse its dimensions. That's only partially true. The truth why I want to stay is simply that I cannot live the life as a lesbian in Argentina, and here I am free to live the life.

INT: Couldn't you get citizenship here? Wouldn't that solve the problem?

ANA: Hardly. I don't want to be a citizen of the United States. I simply want to live. We are like the barbarians outside the Roman Empire. To go through the process of acquiring citizenship or even being granted a permanent residency guarantees nothing. The process would last years, and you never know if, in the end, you will be granted a status or not. Most foreigners are unable to. Besides, I have already broken the law. If I were discovered I would be deported immediately and with no chances of returning. I need to find a job, a better job than the ones I have worked so far. So if I stay. . .

INT: What jobs have you had?

ANA: I have sold flowers on street corners, forever worrying that the police might ask questions. For two weeks I worked as a maid for a woman who felt free to order me around. If my mother found that out, she would die. Because at home we have a maid!

INT: What are your plans for the future?

ANA: My plans? Madison, Wisconsin and after that, . . . Whether I stay in the United States or not is a decision in the future. I would rather not think on it.

INT: Could you describe your family?

ANA: I have two brothers and one sister. My oldest brother is 25 and, though very attractive, is still unmarried. I suspect he will be unmarried for as long as he remains in Argentina. United States homosexuals could start a revolution in my country if they were allowed to stay more than a few days.

My mother is properly a Spanish lady, extremely nervous and unhappy. She writes me constantly, asking me why I have not come back. She knows I intend to stay here, but not for how long or why. Until I began acquiring occasional boyfriends I believe she worried that I might not be normal.

She hears horrible things about the United States. Drugs, promiscuity, homosexuality. But mainly she fears that I will be swallowed up by this strange, faraway culture and never come back to home. I write to her, but I have little to say. Because I cannot say why I am here and what I am doing. Sometimes I wonder what our maid must think on all this. A strange disappearance committed by an even stranger daughter.

INT: Since you came to the United States and began going to gay bars, have you changed any?

ANA: Oh yes! Before friends told me how passive I always seemed to be, how I kept quiet and never had an opinion of my own. I was very quiet, then. I feel more like I am my person. I feel stronger.

INT: Do you think it's a result of being open?

ANA: I can be open here! I can do what I want to do. I don't have to worry whether people know. Everything has changed. I only wish I could be this much open at home. One of the first things I did when I came here was to hold hands with another woman. I felt so free! To live this life is more important than almost anything.

INT: Is there a Women's Liberation movement in Argentina? Is there any kind of interaction between it and lesbians involved in the movement?

ANA: You must understand. The only woman I ever met whose feelings were mine was an older woman when I was 17. She had a reputation for seducing boys and girls. Depend on it, she was not a nice woman. After that one experience I needed to love her but I never saw her again.

Lesbianism is not an issue in Argentina because it does not exist. It is a monstrosity that only degenerates practice. A person caught acquires a reputation that separates her from the others, except from her closest friend. Here in the United States television and the newspapers speak of it. In my country, hardly a word. Here you can find a bar. But there is no place, and if there were, the police would shut it down immediately. The progressive people speak of it as a sickness.

As for the women's movement: to be liberated means something else in Argentina. Personal qualities and talent are qualities which separate some women from others. Most women still fulfill their duties, their traditional tasks inside the home, regardless of their profession outside. Men still determine the roles. Directing the house affairs is still a woman's art.

INT: You mean, liberated women?

ANA: To be liberated means to go to the University, to become a lawyer, a professional. There are exceptions, very few exceptions, but to be liberated is shown by your clothes, the car you personally drive.

INT: So there is no women's movement in Argentina?

ANA: Not properly speaking. Argentina is the most progressive in South America. But the issue has not been defined in the way I see it defined here. Its goals are limited by a strong tradition. Women do not see themselves as a minority or oppressed group. They see themselves as individuals within a class.

INT: Do you agree with that or not?

ANA: Whether I agree or not is unimportant. There in Argentina you see another reality than what you see here. More important, much more important, than whether you are woman or man, is what your name is and your class. The lower class, the working class, is by internal standards, relatively poor. The economic situation has improved the past two years. At one time our country was considered to be the next emerging superpower. But no more. The bottom class will never be anything more than what it is today without a revolution. Much of the middle class can advance only so far, even with an education. My family belongs to the professional strata within the upper middle class. We are not rich nor powerful, but we are more comfortable than most. Beyond that, the entrepreneurs, the "aristocracy."

A thousand things separate classes in Argentina. The way you pronounce words indicates immediately to another person your class standing. There are other differences, numerous. But being a member of a particular class means you will be treated as such.

You cannot escape from your class. You will be there for life, though in some cases, if you are talented, you can separate yourself more or less from the class of your birth. But even then you will be remembered for having come from another class. And it will be those above you who determine your status.

But you must remember that history makes different things of different nations. The United States has a different reality because it had different circumstances. As economic conditions improve women's status within classes will be better.

INT: So the women's movement is unimportant?

ANA: No, I do not say that. But in South America, much more than Argentina, extreme disparities of wealth united with the fundamental fact of underdevelopment outweighs women's rights.

Poverty means something entirely different in South America. It means that you do not eat, that you and your children live in a one-room shack, that your children probably suffer permanent brain damage as a result of insistent malnutrition. It means absolutely no health care, since public health clinics in many countries are considered socialistic. And it means, inevitably, violence, repression, and military domination of all political life.

I am not saying that men's attitudes are unimportant. Even in Argentina with all its women lawyers, men often castigate women's complaints as "hysteria." The double standard exists, but since birth control, much, much less. Women were given the vote in 1947, but that does not mean that political life is automatically improved. After all, many, many women support that type of conservatism to the right of Ronald Reagan. The problem is more than sex, it embraces whole classes.

INT: But what you're saying ultimately is that women's rights is not really an issue in South America or Argentina.

ANA: It is an issue, an important issue, but at the present moment it is not the fundamental issue.

INT: But certainly sexism plays a part in all this. It is men who say to women everytime they demand equality, that women's rights is not the fundamental issue. By saying that women must wait until everything else is improved, women will never have equal rights. Sexism must be fought alongside other issues.

ANA: I do not deny that the double standard must go. Or that attitudes must change. But remember that reality in the United States is not the same as that in South America.

I ask you: if tomorrow women suddenly had equality with men, which women? The women living in vast slums worrying whether their small income will cover another weeks meals? The women who disappear and appear again in interrogation camps? Or women like me who have cultural resources and food, who support our maid and her niece far better than most maids are provided for? Women's rights may address the different methods of "interrogation" meted out to the different sexes, but it falls short of addressing to the more fundamental issues facing our society.

INT: Has your lesbianism changed your view of society?

ANA: What do you mean?

INT: Has the fact that you are a lesbian in a rejecting society altered your view of society?

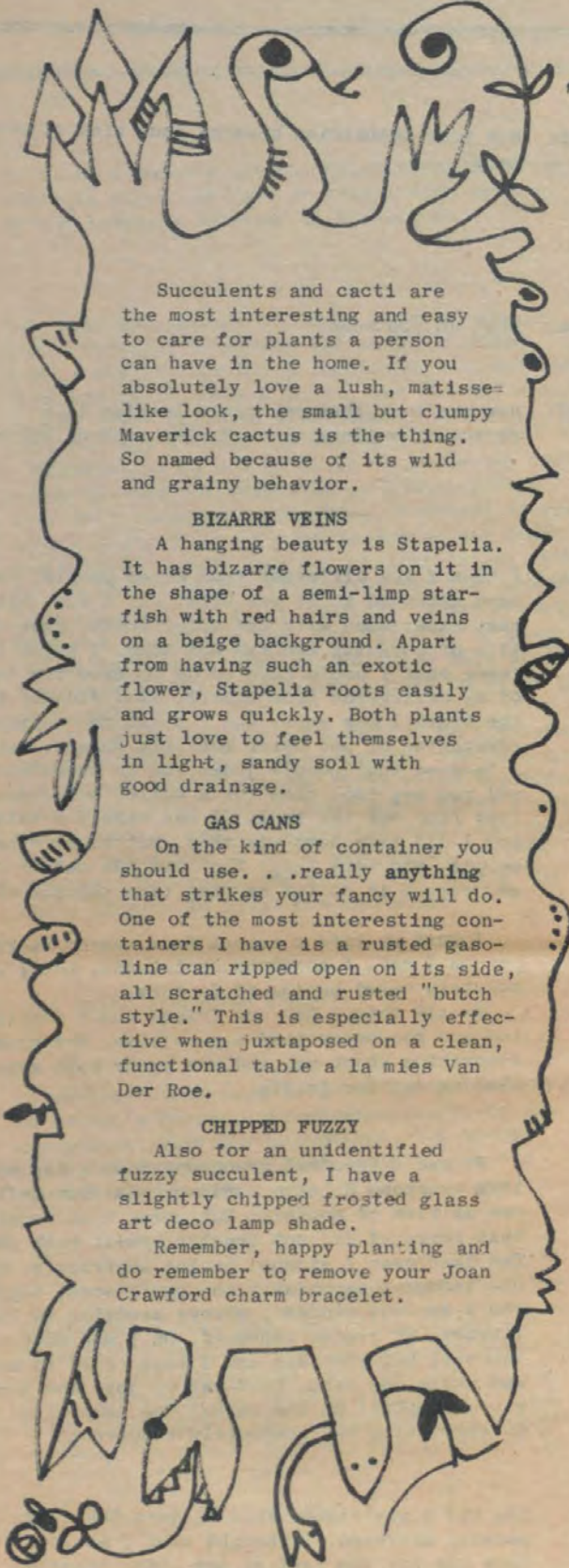
ANA: I knew I was different from other people. The name attached to it was ugly. But I knew after that experience with the older woman, that the life of pursuing men was not mine. I began to learn what I would have to do to hide the fact of my difference from others. If I did not tell the truth I was safe, and I began to acquire a reputation of not being entirely honest. Because I learned that people judge you by appearances, and you may fool them for a while, but eventually they find out the truth. I was hardly a saint and I did make some mistakes. But those other people, who were they? They did not matter to me, except in so far as what they thought of me.

I kept my life a secret from nearly every person I met. I acquired boyfriends, but I absolutely hated having to do this.

In all this I had one friend who I confided to, and she never told anyone else. She knew everything about me, and she never told anyone else except her family.

It was a personal preoccupation. I was not like everyone else, and perhaps that influenced my view of society. But under that tension, that worry, I did not involve myself with people. The last year I stopped having boyfriends. Everyone thought, especially the professors, that I was a serious student, always studying in the library. My grades improved. Oh I was such a student! But when she and I took trips to Brazil and Chile and Peru, that was my joy! The scenery was wonderful! Oh the lakes! The mountains! Oh everything was absolutely wonderful!

She had a boyfriend. When we were together nothing mattered. I thought that I would love her for the rest of our life, because that was the important thing.



MCC INVITES

There's a whole new spirit at Austin MCC, and a lot of changes have taken place. Rev. Rob Shivers, our former worship coordinator, left on August 14th to become assistant pastor of the Kansas City Church. She will be sadly missed by all.

Rob's shoes, however, are being ably filled by Carl Jones, who has been appointed liaison officer and temporary worship coordinator of the Austin Church. Carl hails from North Hollywood, California, but now has settled in Austin, where he will also be running an accounting and bookkeeping business.

CLASSES AND SUPPERS

Carl is introducing a new freshness and informality into our services--some clerical collars have been banned and congregational participation, in all areas of services, is being stressed.

Congregational members are also sponsoring bible studies classes on Tuesdays and potluck suppers every other Wednesday night.

Also, Austin MCC is now searching for a big house, which we hope to turn into a community center for the whole community. Any leads will be appreciated.

ALL INVITED

Succulents and cacti are the most interesting and easy to care for plants a person can have in the home. If you absolutely love a lush, matisse-like look, the small but clumpy Maverick cactus is the thing. So named because of its wild and grainy behavior.

BIZARRE VEINS

A hanging beauty is Stapelia. It has bizarre flowers on it in the shape of a semi-limp starfish with red hairs and veins on a beige background. Apart from having such an exotic flower, Stapelia roots easily and grows quickly. Both plants just love to feel themselves in light, sandy soil with good drainage.

GAS CANS

On the kind of container you should use...really anything that strikes your fancy will do. One of the most interesting containers I have is a rusted gasoline can ripped open on its side, all scratched and rusted "butch style." This is especially effective when juxtaposed on a clean, functional table a la mias Van Der Roe.

CHIPPED FUZZY

Also for an unidentified fuzzy succulent, I have a slightly chipped frosted glass art deco lamp shade.

Remember, happy planting and do remember to remove your Joan Crawford charm bracelet.

I Am Very Much Alive

While walking through the park on the middle of May,
It suddenly Juneed on me
that it was raining.
Suddenly reaching for the slowly I kept in my back pocket,
The rain and all its infinite fury abruptly stopped.
I reached out to pluck a raindrop only to find that I had left my plucker at home;
So I gathered three or four puddlesfull and stuffed them into my curly.
And my curly got very wet, and I cried because I wanted my curly stay dry for all of four second
Time decided to be very wallish about it all and didn't even give a moon, but I knew its Real intentions: it wanted to pounce and drain the quagmire from me.
I said shame and time went into hiding and I am very much alone with the raindrops in front of my only and one very damp curly.



Carl M. Fairman

INT: Did she know you loved her?

ANA: Oh yes! She knew everything.

INT: How did she react?

ANA: She always accepted my love for her. She never denied me that. She never approved of homosexuality or myself being a lesbian. But we were very close. We were together so often. I had no other person but she to love. I needed her. And we spent very close hours with each other. At times, though, she maintained a distance from me. And certainly, my love for her was pure. But when I saw her dancing with another man or spending time with her boyfriend. . . I thought men could never sympathize with her as I could. Certainly only I could give her everything she needed. I wish she had agreed. But I do think she was jealous when she saw me at the gay bar in Houston dancing with another woman. After all that, all that frustration, I felt a triumph over that. But why. . . She thinks I should return to complete my degree.

INT: Should you?

ANA: I should, but. . . life is so free here and I can meet the people I want! If I return, I will complete my degree and go somewhere else, the United States or France. Marriage to some gay men is impossible. The FBI investigates marriages now.

INT: Do you think immigration laws should be changed?

ANA: Oh yes! Definitely. But can you imagine the gay people of the world coming here?

INT: What were your impressions of this country before you arrived?

ANA: My impressions were formed of what people said who had visited this country, books I read and glimpses of the life on television. This country seemed incredibly wealthy, but also, it was a vulgar world.

INT: But what about homosexuality?

ANA: In this country? In our country's foremost newspaper, a conservative one, was an article about homosexuality in the United States. Also a picture of men dancing together in a gay bar. Naturally the article decried the scene: degradation, this immorality sweeping, this worst form of immorality destroying the country. Oh it condemned and with such detail!

I read the article in secret and hid the page where not even the maid could find it. Later on I "discovered" it again and showed it to my family at dinner. I asked them in neutral tones what they thought of this. Of course they thought it was horrible--except

my brother who, though he thought it unfortunate, nevertheless could be understood intellectually. I did not say anything.

I imagined what this country must be like. I wanted to go, to experience this reality. Now I think that this country is not very much different from mine, but it certainly is more open. People try to understand a minority, or they eventually do. You do not find this in Argentina. There are classes, but there are no minorities with their separate societies. There is more or less one society within your class, and you are either inside it or outside it.

INT: Are there any homosexuals who are open?

ANA: If you are rich you can live your own life. One lawyer I know of lives with another man. But people invent rumors about him. They say he picks up little boys and girls. He does not, but I have heard even stranger rumors about him that could not be true, even in the imagination.

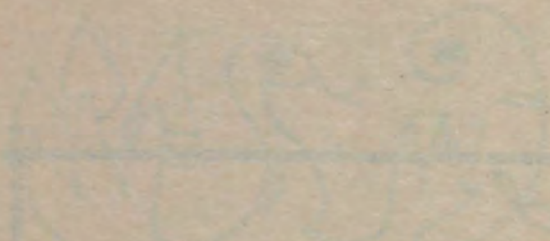
And then a few people at the University are known to be homosexuals. Eventually they do not care what others say, but they suffer. I know of one person who, outside the door of the Faculty of Sciences, was beaten up by another man. The man walked up to him, called him a queer, and began hitting his face. He accepted the treatment because it is the expected thing.

INT: Do you see any change in Argentina? Will gay people ever be accepted?

ANA: Will gay people be accepted? Friends, real friends, the variety you do not find in the United States, will accept the person who is homosexual. But that does not mean that they accept homosexuality.

What I mean by a friend is this: the gay man who was beaten up outside the Faculty of Sciences had been standing next to his male friend. This friend does not accept homosexuality. The attacker shouted Queer, and began beating him up. He did not defend himself. But his friend pulled the attacker away and told him to leave. And the woman I loved, who was not a lesbian, she was my friend and never told anyone but her family about me and stood with me on other matters. At the same time she felt free to criticize me, to debate me when she disagreed. I have not found a friend like that in the United States, not a real friend. All I find are people who agree and agree and are not interested enough to disagree. It is difficult to make friends in the United States. This aloneness is what I constantly feel.

END



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6

CONTENT

a new game

coors enigma

illegal argentina lesbian